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ABSTRACT

This bulletin presents news and opinions of the staff of Project Brave of the St. John Valley in northern Maine. Included in this issue are news of the first North American French Bilingual Conference, an explanation of the term "Cajun," a report for Title VII (ESEA) of the 1972 Madawaska Historical Society, and many photographs of activities at Project Brave. The text is in English and French. (SK)

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PROJECT BRAVE

BULLETIN

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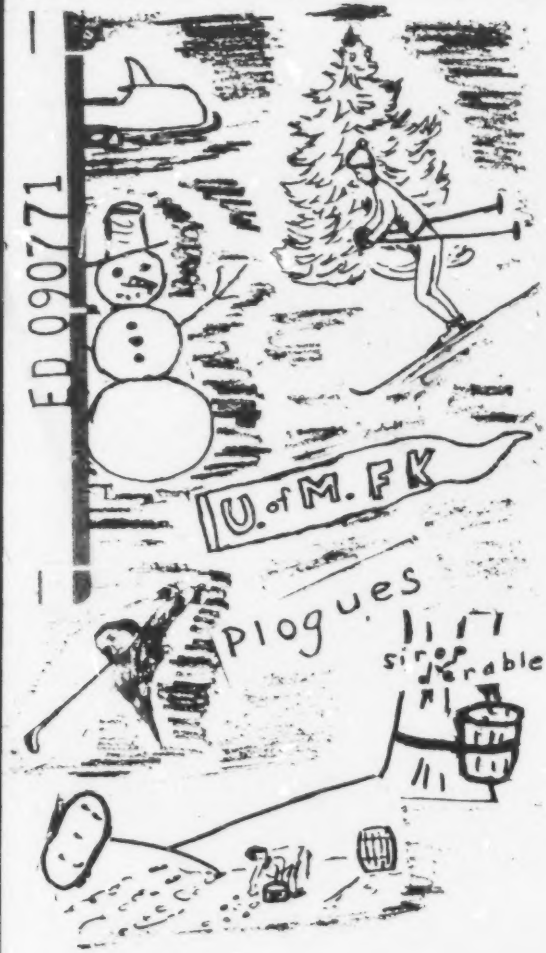

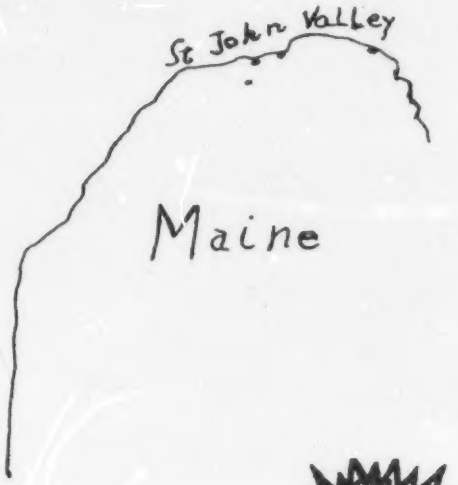

FL005 149

VOL. II, No. 4

SPONSORED BY TITLE VII ESEA
St. John Valley, Maine

* COVER: The Acadian trails of interest in the United States are to be found in Louisiana and in Maine.

Another trail was blazed between these two states, earlier in history, by the explorers Father Marquette and Joliet. This year marks the tri-centennial of that feat. To underscore that event, two pre-law students from Montreal undertook to follow the same trail routed in 1672. The two rowed the Alleghany, the Ohio, and the Mississippi Rivers in a canoe. With much experience and three months later, on January 12, 1972, the two landed in New Orleans. It was the first time, in three hundred years, that Marquette and Joliet's exploration had been duplicated.

ERRATA SHEET

page 1 "Lagniappe" - Louisiana-the gift

page 5, line 9 - costumes

page 11, line 9 - attitude

page 11, last line - life---English and French

COVER -- Mississippi

ST. JOHN VALLEY BILINGUAL EDUCATION

TITLE VII STAFF

Omer Picard, Director
Gil Hebert, Evaluator
Norman Dube, French Specialist
Sr. Sharon Leavitt, Curriculum Specialist and Brave Bulletin Editor

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NORTH AMERICAN
FRENCH BILINGUAL CONFERENCE
January 12, 13, 14, 1972

"LAGNIAPPE"

The first North American French Bilingual Conference was held in Lafayette, Louisiana on January 12, 13, 14. It featured an evaluction of the six French-English bilingual projects in the United States.

Attending the conference were leading educators and others interested in the bilingual program from Canada and the United States.

The conference was under the co-sponsorship of the St. Martin Parish under the direction of Mrs. Hazel Delahoussaye, Lafayette Parish Bilingual Project directed by Miss Ruth Bradley and Service de Liaison Des Projets Bilingues Francais-Anglais, coordinated by Mr. Robert Paris.

Host University for the international meeting is the University of Southwestern Louisiana with Louis Roth, assistant director of the University College division of USL as coordinator.

The St. John Valley Title VII staff attended this conference where warm southern hospitality complemented the educational input of the conference. Here in Louisiana, North and South met and realized that they have much in common.

We, the staff, want to thank the co-sponsors for the profitable conference and to say that we hope sometime in the near future to be host to this same group of people in our own St. John Valley.

WHAT IS A CAJUN?

by Bob Hamm

According to the history books, a Cajun is a descendant of a hardy group of Nova Scotian exiles who settled over 200 years ago along the bayous and marshes of south Louisiana. The name Cajun (they tell us) is a contraction of "Acadienne . . . Acadian." So much for the textbook!

Little Cajun children are made of gumbo, boudin, and sauce piquante. . . crawfish stew and oreilles de cochon. A Cajun child is given bayous to fish in, marshes to trap in, room to grow in, and churches to worship in. (In other parts of the world, little girls are made of sugar and spice and everything nice; while little boys are made of snips and snails and puppy dog tails.)

A Cajun likes fiddles and accordions in his music, plenty of pepper in his court-bouillon, shrimp in his nets, speed in his horses, neighborliness in his neighbors, and love in his home. He dislikes people who don't laugh enough, or enjoy enough of all the good things God has given to the Cajun country. Also he dislikes being hurried when he's resting and distracted when he's working, seeing people unhappy; and he'll do all he can or give all he has to bring a smile to a face stricken with sadness.

A Cajun likes to dance and laugh and sing when his week of hard work has ended. And just as Saturday night at the fais-do-do replenishes his store of energy and personal balance so that he can meet the next week's chores with vigor . . . Sunday at church refreshes his spiritual and moral values and keeps strong his always-sustaining faith.

A Cajun is a link with a proud past. His is a glorious heritage! He is a man of tolerance who will let the world go its way if the world will let him go his. He is a man of great friendliness who will give you the crawfish off his table, the sac-a-lait off his hook, or the shirt off his back.

A Cajun is a complex person, with as many ingredients in his makeup as the gumbo Mama makes for special company. He has tolerance for those who earn it, charity for those who need it, a smile for those who will return it, and love for all who share it.

If a Cajun likes you, he'll give you this whole wide, wonderful world; and if he doesn't, he'll give you a wide berth. When you cross a Cajun, he gives you the back of his hand and the toe of his boot, for he can be stubborn as a mule and ornery as an alligator. If he sets his head on something, he'll fight a circle-saw before he'll yield to your opinions -- you'd as well argue with a fence post as try to convince a Cajun!

And, as fun-loving as he is, a Cajun can work as hard and as long as any living man. He carved out "Acadiana" by hand, from the swamp and marshes and uncultivated prairies. But when the work is done and argument is ended, a Cajun can sweep you right into a wonderful world of joie de vivre with an accordion chorus of "Jole Blone" and a handful of happy little words . . . five little words to be exact:

"Lessez le bon ton roulle!" Translated: Let the good times roll!

THEOPHILE

Lorsque Théo était vivant
Le village nous était un paradis
Lorsque Théo était vivant

Il était raconteur
Il était vieux-sage
Il était bouffon
Il était ratoureur
Travailleur
Mangeur de boudin
De tourtière
De 'plogue'
De creton
Comme il était Acadien

Il avait les yeux chétifs
Très bruns
Il avait les cheveux touffus
Très blancs
Il était pâle
Il avait les épaules courbées
Il avait le pas lourd
Parfois chancellant
Toujours mesuré
Jamais pressé
Comme il était Acadien

Il était pour les quadrilles
Il était pour le folklore
Il était pour les enfants
Les jeunes
Les coeurs grands
Il était pour le soleil sur le sarrasin
La pluie sur les noisettes
Les patates terreuses
Les grands bouleaux
Les sapins
Le bleu de l'Atlantique
Le drapeau
Le porc-épic
Comme il était Acadien

Il avait toujours son chapelet
Il avait souvent la parole
Il avait parfois son 'petit coup'
Il avait peu d'argent
Beaucoup de douceur
Beaucoup de temps
Peu d'argent
Comme il était Acadien
Théo

Il pleurait aux funérailles
Il saluait tous les amis
Il parlait aux veuves
Il souriait aux enfants
Il buvait son'coup'
Un peu partout
Avec n'importe qui
Pour le moindre prétexte
A Noël
Les anniversaires
Le vendredi

Théo
Comme il était vivant
Comme il était Acadien
Sa plus grande vertu était
D'être humain.

Normand Dubé

OUR SOUTHERN RELATIVES OF ACADIANA

Students of Louisiana have art classes in French

Math is also taught in French to to this first grade class.

"Sur le Pont d'Avignon" is sung and danced to by this enthusiastic Kindergarten class.

A very dynamic class presentation was presented at the North American French Bilingual Conference, by Yolande Plante, Researcher in Curriculum Padegogie Dynamique. The transition from oral to written language was very effectively demonstrated as these Louisiana youngsters cooperated with Yolande Plante, renown Canadian educator.

MOBILE OF ACTIVITIES

The book "Les Acadiens" came to life in Sr. Thelma's Kindergarten class of Bailey School with felt board materials and these Follow-Up activities.

ART CLASS: Pupils drew the scene they liked best in "Les Acadiens." These pictures decorated the classroom art corner.

CREATIVE DRAMA: Children acted out the story and designed their own customes and props.

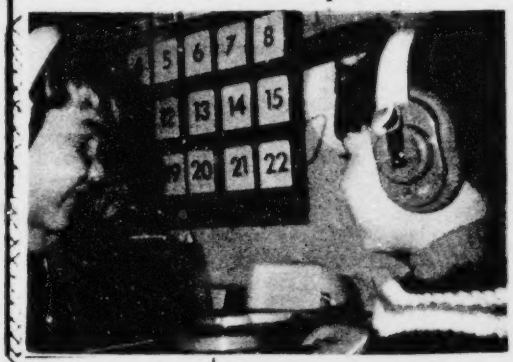
"Micmacs" around their tent or "tepee." Indians l to r: Sherry Gagnon, Brigitte Sirois, Tina Guerrette, Michael Desjardins. "Tepee" l to r: Ronald Picard, Peter Corriveau and Monica Bernier.

"Robe Noir" Andy Bouchard blesses Indians Theresa Morneault and Ruth Ray.

"Big English Boss" David Sirois, tells Acadians, Gisele Clark, Andy Bouchard and Andre Nadeau, GO!

Listening and dreaming along to song "Evangeline."

FINALE: The recording of "Evangeline" became the theme for an interpretive dance. Above, the children in the circle closed their eyes, listened to the recording and swayed slowly with the rhythm of the music.



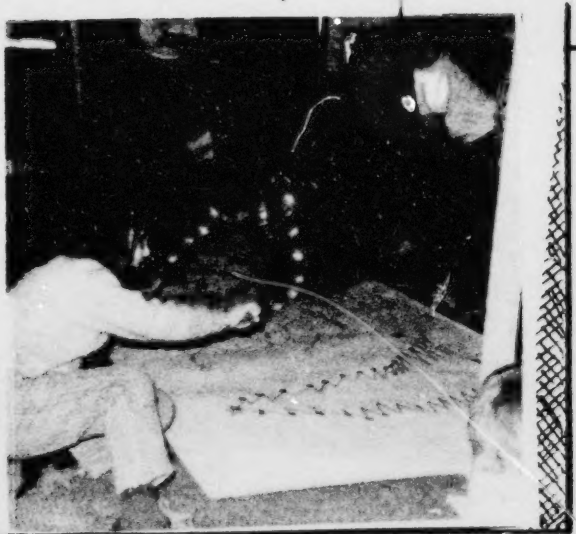
Kindergarten

Van Buren

Sr. Corinne Sirois
Mrs. Phyllis Franck

St. John's, Grade 1

Van Buren, Maine

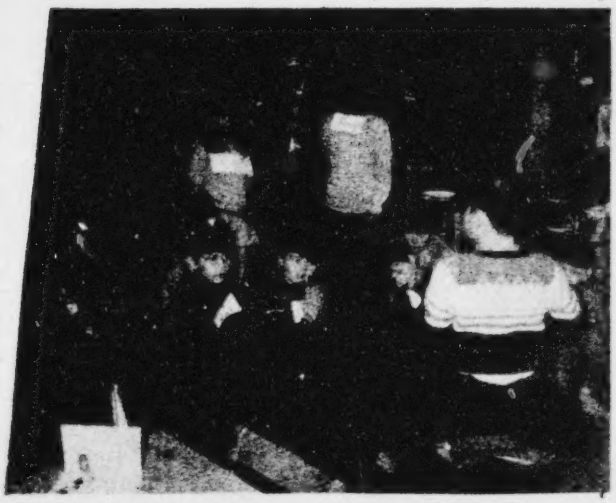


Painting is a big attraction in our room. Here, the children are expressing their Christmas feelings on paper. They are using magic markers. It is a wonderful opportunity for them to learn how to share when working in a group.

Sister Yvette Plante
Mrs. Leola Laplante

Sr. Elena Dionne

Mrs. Mildred Soucy



The second graders at Keegan School dramatize the "coming of the wisemen."

EPIPHANY TREAT

Who finds the bean? Who swallows the pea?

Second Grade

Keegan

One of the activities this week for the French program in Van Buren was the tasting of a "Pamplemousse." Here one student at Keegan School is being fed a section of a grapefruit by his French teacher, L. Leblanc. From the looks of a coupie of faces, it wasn't all that sour. As a matter of fact, the majority of the students wanted more.

Michael Levasseur and Lisa Duplessie reign as king and queen for a few hours in the classroom.

1972 MADAWASKA HISTORICAL SOCIETY REPORT FOR TITLE VII

To develop pride in the heritage and environmental history of the Madawaska Territory, and the desire to kindle the interest of the public, brought about the organization of the Madawaska Historical Society in August 1968.

The major functions of the Society are: to discover, collect and disseminate materials and information which illustrates our past, present and future. It is also our intent to provide for the preservation of these materials, and make them accessible to all scholars.

The history of the St. John Valley, (Madawaska Territory) offers varied subjects, the Indians who settled this region, the first Acadian families seeking security from persecution, the French Canadians who followed, and the lumber barons who helped develop the lumbering industry, have all contributed in some way to our existance today. History is of the past . . . . the Madawaska Historical Society tries to take its history back to the beginning when the Malecites were the sole inhabitants of the area and bring it up to the present.

To accomplish these goals, membership meetings are held quarterly at the Madawaska Public Library, with guest speakers dealing with various phases of our activities. A social hour follows each meeting when members examine exhibits and talk things over. An annual meeting is held in August for the election of officers and the appointment of committee chairmen to distribute the responsibilities of administration and research to all the members.

A newsletter is published annually and sent to a mailing list of 350 members, educational institutions and friends.

Since its inception in 1968, the Society has published a weekly column on local history and human interest in the local newspaper, the St. John Valley Times.

During the 1969 Madawaska Centennial Year, the Society was instrumental in organizing many of the events, including: the Senior Citizen Day, the writing and producing of the Centennial Pageant "Deja 100 Ans," the Centennial baby contest, Le Soiree du Bon Vieux Temps, researched and prepared a history of Madawaska for the American Legion convention brochure, prepared the Centennial program, and helped organize the outdoor Mass at the Acadian landing site in St. David.

Following a busy centennial year, the members were involved in fund-raising projects to purchase the Centennial cabin for a small museum, and a lot in historic St. David overlooking the Acadian Cross on the shores of the St. John River.

The little museum opened its doors in time to help celebrate the St. David Parish 100th birthday in July of 1971. Craft exhibits were put on display in the cabin by senior citizens, 4-H'ers, Cub Scouts, and local artists.

A total of 3,000 persons paid a visit to the museum during the months of July, August and September. School groups and clubs are asked to make appointments for visits when the summer season is over. We receive many requests from local and out-of-state people for genealogical and historical information.

The Madawaska Historical Society is a non-profit, tax-exempt, educational organization that is financed by membership dues and grants from the County of Aroostook and the Municipality of Madawaska, Maine.

The membership classifications, now totaling the following members are: Individual (84), Institutional, Contributing (28), Honorary (3), and Life (26). Senior Founding Honorary Members (150).

Directors

St. David:	Geraldine Chasse	Madawaska:	Lillian Marquis
	Agnes Beaulieu		Rev. Albert Long
	Bernette Albert		
Frenchville:	Guy Dube	Van Buren:	Frances Levasseur

Officers:	President, A.J. Michaud	Grand Isle, Maine
	Vice president, Agnes Beaulieu	E. Main St., Madawaska
	Secretary, Geraldine Chasse	R. #1, Box 59, Madawaska
	Treasurer, Rev. Albert Long	St. Thomas St., Madawaska

Prepared by: Geraldine Chasse, founder and first president of the Madawaska Historical Society
Public Library, Main Street
Madawaska, Maine 04756

ENGLISH AND TITLE VII

1. "Is Title VII strictly a French project?"

2. "What about the role of English in Title VII?"

3. "How about English materials in the project?"

4. "Why don't we ever hear of English if Title VII is a bilingual project?"

Many people have asked the above questions of the St. John Valley Bilingual Project. Let me begin by saying that all of these questions are most valid and should be asked.

I - Title VII is not strictly a "French" project. The reason for bilingual projects is to improve the two languages spoken by the students -- in our case enrich both English and French.

Because attitudes toward language is all-important, both English and French should be treated as worthwhile, respectable languages.

If p'tit Jean begins Kindergarten or Headstart speaking only French, it is most important that his message to the teacher be accepted in the language he speaks fluently. On the other hand, little Johnny who begins classes speaking only English, must, of course, be encouraged to communicate in his own English language.

In the past, we have tended to overlook the needs of p'tit Jean. Our bilingual project stresses the development and value of both languages.

II - English has, needless to say, a vital role in our project. The language of our nation will never be neglected for any other language. The reason why more emphasis and publicity has been placed on French in the first year-and-a-half of our project is because in the majority of classes, little French instruction was taking place on the primary level. It was something new, so French instruction got a lot of attention. English has never been neglected in any of our classrooms. No teacher was asked to begin a new English language curriculum. Title VII works within the structure of the English curriculum existing in the schools.

III - Because at the onset of the project the classes had an adequate supply of English language arts materials, we only had to supplement the already existing English materials. We have attempted to supplement the materials by searching and placing the latest, most helpful materials possible in the classroom which stress oral communication (e.g. the Peabody Language Kit) and listening kits (e.g. the Follet Listen-Hear Program), language master cards and kits and typewriters, we hope to enrich the English language (spoken, heard and written) of our bilingual students.

In French, we were not able to find the primary grade materials for language instruction available on the market. We had, therefore, to produce these materials (books, language master cards, tapes, etc.).

Comparatively speaking, however, we have spent almost twice as much money on English as on French materials.

IV - The Title VII Project is certainly greatly concerned with enriching the students' English language ability. The teachers and students are not exploring the unknown in English instruction, but are treading on very familiar ground so concern has been in strengthening existing programs rather than innovation.

Our St. John Valley Bilingual Project is concerned with two languages which can and will work together to make our children happy and well adjusted people with two precious languages for communication in life. English and French.

Sr. Sharon Leavitt

THE "GARDE SOLEIL"

Above is a Garde Soleil! The origin of this bonnet is not quite certain! Though most Acadian damsels would not have thought their wardrobe complete without one, when they were in fashion. This headdress could not be traced back to Acadia, and a friend of ours from France says they had no Garde Soleils as such in France. A French dictionary with a collection of very old French words lists a Garde-Soi, which means parasol. Parasol was from the Italian language.

We like to think, therefore, that the Garde Soleil was an Acadian Masterpiece, probably invented by the ingenious exiles because of necessity! The hot, humid, marshy Louisiana climate to which they fled, certainly must have induced the Acadian lady to protect her complexion and keep it from becoming weatherbeaten. Thus the Garde Soleil! Not a bad idea at that!

In the 19th century the Garde Soleils were longer in the back, falling on the shoulder, and the brim extended further out, providing greater protection. We are told that many field workers used these more exaggerated bonnets even into the 20th century for protection during long hours in the field.

"Oral" Acadian history indicates that these bonnets were modified and feminized for Sunday wear, dropping the ties and adding organdy, lace and ribbon insertions, and fancy bows!

We hear from another source that it was not too long ago, in some areas, ladies donned these Garde Soleils at the funerals of relatives (to provide more privacy in their grief perhaps?)!

We hope that you will enjoy these delightful little souvenirs.

Above material furnished by St. Martin Parish Instructional Center, 111 Courville Street,
Breaux Bridge, Louisiana 70517
Bilingual Education Program